Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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INTELLIGENCE.

MR. WOOD'S JOURNAL

[Continued from page 13.]

April 1st. I took a carriage along with three friends to visit a number of curiosities, the greater part of which lie at considerable distance from the centre of the town. I was the most interested with the baths of Caracalla. These contained 1600 *sellæ* or bathing places, in the lower apartments, and had two stories above them. The massive walls which still remain, and the great extent of the whole, furnish a striking exemplification of Roman magnificence; but this is now past, and the asses were browsing on the thistles, the thrushes were singing, and the wall-flowers blooming on the spot which was formerly devoted to the refinements of luxury, perhaps to the excesses of voluptuousness.—The contrast between its ancient splendor and its present desolation conveyed an affecting lesson on the decay of all human grandeur. In the course of this morning's drive we had seen several places and buildings which are imtimately connected with some of the most important events in the Roman history; but it is singular how much less we feel the *genius loci* when we are actually on the spot than we expected to do before we reached it. Perhaps I may be peculiar, but I have often experienced this. Probably it is that we are disappointed that the rude, neglected appearance of the place does not correspond more exactly to the glory of the deeds of which we have been reading in our closets, or that there is little or nothing correspondent with the conceptions which we had previously formed.

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The ceremonies of the Holy Week began with the benediction of the Palms by the Pope, on the Sunday which bears that name. I arrived in Rome just too late to see this; perhaps if I had been here, I should not have been able to see it on account of the crowd. On the Wednesday, the *Miserere* and the *Tenebræ* were sung by the Pope's choir in the *Capella Sistina*, which is the private chapel of the Vatican or Pontifical Palace. I accordingly repaired thither on this day, an hour before the time appointed, and got in with less difficulty than I expected. At half-past four, the Pope took his seat on the throne, and the service commenced, the whole of it, except a few words, being chanted. I cannot say that the style in which this was done, was at all calculated to awaken my devotional feelings. To me it sounded more like the singing of a number of children, than a solemn service intended to honor God and to benefit man. Some of the ceremonies, too, were extremely puerile.—Near the alter were fifteen candles, arranged in an angular form, which were extinguished one after another during the course of the service, till at last there was only one left. This, I was told, was meant to represent Jesus Christ, whose light remained burning when that of all the prophets under the Old-Testament dispensation was extinguished. After this, the six immense candles on the alter and those of the screen were put out, so that there was only the solitary ray of the one above mentioned to illuminate the chapel, the light of day being gone, as it was now near seven o'clock.—The *Misrere* and the *Tenebræ* were then sung, but I was not much better pleased with them than I had been with the chanting. It is wonderful, certainly, that the human voice can be made to produce such a variety of sounds; but the *sopranos* are neither natural nor pleasing, and to my simple and untutored taste there was nothing in the tune which deserved to be compared either to the singing of the nunnery, or to the chanting in the Minster, at York. At the conclusion there was a great pattering of feet. On asking what it meant, I was answered by an English priest in the crowd, that it was intended to represent the confusion which took place at the crucifixion! I replied, "But the crucifixion was not on the Wednesday." "No," said he, "but the prayers of this week have all a reference to that event." Such is the *baby-work* of the Catholic religion! I will certainly never again stand in a crowd for three hours and a half to hear its *Misereres* and its patterings of feet.

On the Thursday morning I again repaired to the Vatican, where I saw the host, or consecrated wafer, carried in great state by the Pope from the Sistine to the Pauline Chapel, which was illuminated by more than five hundred candles. Soon after this, his Holiness appeared, elevated on a throne, in the balcony of the centre window in the front of St. Peter's, and from thence he gave his benediction to the people who were assembled in crowds in the open space below. This was done well, and produced a fine effect. As soon as the blessing had been pronounced, two papers were first read and then thrown down by the Pope's attendants. These were indulgenies to any one who could get them. There was, of course, a great scramble for them; and it was very curious to see them floating in the air, and the crowd rushing to the spot on which they thought that they would fall, and catching at them, or knocking them with sticks and umbrellas above their heads. Who the individuals were who were so fortunate as to have their sins forgiven by this summary process I did not learn.

When this ceremony was performed, the Pope proceeded to one of the halls of the Vatican, where he washed the feet of thirteen pilgrims, in imitation of our Saviour washing those of his apostles on the night preceding his crucifixion; but why the number was thirteen instead of twelve I could not divine. I was afterwards told, as the reason for this, that when St. Gregory performed this commemorative rite, he found that he had washed the feet of thirteen individuals instead of twelve, and that the thirteenth was no less a personage than an angel—ever since which remarkable event the number has been increased by the addition of one. I wished to see this ceremony; but as that traveller's oracle, Mrs. Starke, says that it is difficult to witness both this and the dinner at which his Holiness waits upon the pilgrims, I determined to sacrifice the former, and accordingly repaired with all haste to *Sala Clementina*, where covers were laid, in very splendid style, for thirteen persons. I was fortunate in obtaining an excellent place, and had a good view of all that passed. The Pope appears to be a man of about sixty years of age, though in fact not so much, with plain features, a pale, sickly complexion, and by no means a striking person. The pilgrims, dressed in white, were seated on one side of a very long table, and the Pope went along the other, receiving the plates from the waiters and handing them to each of his guests. After he had served them with soup and two courses of fish, and had helped them twice to wine, he took his departure, leaving them to finish their repast at their leisure—which they would do, no doubt, with great satisfaction, for it was truly a sumptuous dinner which was provided for them, though there was no meat, Lent not being yet over. One curious circumstance which I ought not to omit to mention, was, that at the beginning of dinner, a priest stood at the head of the table reading the Bible; but I think that he might just as well have saved himself the trouble, for the poor pilgrims, who had never feasted so well in all their lives before, seemed to care much more about the food of the body than that of the soul.—They ate away with such a zest, and the courses followed each other with such rapidity, that an Italian in the crowd just behind me exclaimed, *Che appetito!* (What an appetite!)

It was customary formerly on the evening of Thursday and Friday in the holy week to suspend an immense cross, thickly studded with brilliant lamps, within the cupola of St. Peter's, so that the whole of the interior was illuminated from the centre, and from thence only, as there were no other lights in the church. This produced a most splendid effect; but it has not been exhibited since the accession of the present Pope, who gives as a reason for its discontinuance, that "he will not have St. Peter's turned into an English coffee-house." But it is rather too bad to throw the whole blame upon us; for, although I fear that my countrymen are not to be defended from the charge of levity and irreverence, I am not sure that they are worse than those of any other nation, and the very hour and nature of this ceremony render it peculiarly liable to be abused by the ill-disposed, of whatever country they be. I was not at the cathedral in the afternoon this day, but I was told that there was a grand procession, that the high altar was washed, and that a part of the true cross, of the lance, and of the bottle which held the vinegar at the crucifixion, were exhibited to the people. The ceremony of washiug the feet was also performed by the cardinals in some of the other churches of the city; and in all, I believe, the tomb of our Saviour was represented. I went into one at nine o'clock at night, and saw a priest and a number of persons kneeling down, and apparently engaged in prayer before the image of a dead Christ, which was laid in a tomb, with a centurion sleeping on the ground before it. But why sleeping? The gospel says nothing of this; and to suppose it weakens the evidence of the resurrection. Why too do the Catholics antedate the events of this week, and begin to commemorate the crucifixion on the Thursday?

DOCTRINAL.

FREE INQUIRY OUR UNALIENABLE RIGHT.

None may innocently, by direct or indirect means, hinder us in the exercise of this right.

Although in past ages of the church, this right has been denied and withheld by those who had the power to do so, I do not believe that in our country, and at the present day, an individual could be found, either in the pulpit, or out of the pulpit hardy enough to assert, in so many words, that christians have not the *right* to form and avow their own religious opinions. We have in these free and happy regions been so long unshackled by arbitrary power in the exercise of private judgment on every other topic of interest, that now, though dearly desired by the lovers of spiritual rule, it has become too late to attempt *openly* to bind or control the mind on the subject of religion. But though I believe this, that both clergy and people would in the abstract maintain and defend the great protestant principle *the right of private judgment in matters of faith*, yet nothing is plainer than that it is indirectly, virtually trampled upon and violated every day, and every where throughout the land. The priesthood of the dominant party, with their aiders and abettors, do not indeed in so many words deny you, the people, the right of forming and avowing your own religious opinions, and so far they do well. But they accomplish their end more securely another way. For they say, unless you believe as *we* do, except you keep the faith whole and undefiled, we will denounce you as infidels, we will drive you from the communion table, we will raise the cry of heresy against you, we will set those of your own household at enmity with you, to the extent of our power we will cause you to be hated and avoided throughout the community, we will take your bread from your mouths, and your children's mouths, for we will say to the faithful, have no dealings with these men, buy not with them, sell not with them, go not to their dwellings, hail them not as brethren or christians! This is the kind of power which is now a-days put forth, to repress inquiry, to restain and fetter the mind, and break it down into subjection to its spiritual masters. And it is a weapon as powerful in its use and effects, as was the rack, imprisonment, or the stake, in darker ages of the world.—The timid are alarmed. The prudent will not risk their name and standing. The lovers of peace will sacrifice every thing, *even the truth*, for peace sake. And it is a few only, a very few, who have the courage to stand forth and brave the storm. In consequence of this, as you may well suppose, truth has little chance; error is in some regions in a fair way to be perpetuated, the mind to sink into tameness and cowardice, religion to be shorn of all its manly beauty, and become the low, and abject, and despised and corrupt thing it was under the absolute reign of Roman superstition. May God preserve us from so hateful a consummation; and give you, my hearers, and me and all who love him, the spirit of freedom to stand forth and defy spiritual power of whatever name or kind, and think and speak for ourselves. *Rev. W. Ware's Sermon.*

FREE INQUIRY OUR SOLEMN DUTY.

If it is our unalienable *right* to think and speak for ourselves, in all matters of religion; it is also our *solemn* DUTY to do so. It is a right which we may not neglect to exercise.

I fear that this is too little considered by most christians. Free and faithful inquiry after the truth as it is Jesus, is too seldom proposed to their minds in the aspect of a serious solemn *duty*. Men sit down indolently content with those religious opinions which they have received from their parents, from early education, from the influence of example, never taking the pains to compare them with the scriptures to see if they have *their* warrant; nor indeed so much as acquainting themselve with the grounds on which they rest. It is enough for them that they are held by an ancient, numerous, prevailing and respectable sect. Their faith is evidently a mere prejudice. It is not *belief* properly speaking, for they cannot be said to believe they know not what; at least it is not a *reasonable* belief, for they cannot state the reasons upon which it is founded, nor refute the arguments which are brought to overthrew it. They know that great corruptions have existed in the church, that there have been wide departures from the faith in Christ, that the majority has not *always* been right, that there are *now* many modes of belief that claim to be more pure and true than their own—yet they will not be induced to examine, read, or inquire in the matter; they are willing to live in the faith, and die in it, which they have never taken the pains to understand, or try by the scriptures, or know of themselves, whether or not it is of God.—But this is a high crime against religion and God the giver of it. It is a course of conduct for which we in vain seek a justification. And it is amazing that men who will be at infinite pains to study out every other subject, will not spare a day or hour for this. *ib.*

REJECTING CHRIST!

You have heard that we reject Christ—that we deny the Lord who bought us!

Reject Christ! Deny the Lord that bought us!

We reject the doctrine of the SUPREME DEITY OF CHRIST—we deny that HE WAS THE ALMIGHTY GOD. We deny that he who was born in time, was a helpless infant, and grew in favor with God and man, was the self-existent Jehovah. We reject the horrible idea that the creator and sustainer of the universe died upon the cross. This is the sense and the only sense in which Unitarians deny and reject Christ and this denial and rejection of him they hope and pray may become universal in the church. But the rank of Jesus in the scale of being has nothing to do with the AUTHORITY and DIVINITY of his RELIGION. The *authority* of Jesus—the *divinity* of his MISSION, not his person, is the important pont. The word of salvation is as powerful and as true if brought from God by an angel, or an inspired man, as if brought by God in person. Jesus came, and showed that he came from God, by the god-like works which he did; his miracles confer upon him the authority of God—his religion therefore, has all the authority and value we could desire. A king sends a messenger, with proper vouchers of his authority, to a rebel subject in a distant province, and proclaims to him by the mouth of the messenger, a free pardon on certain conditions. Is not the message as full of joy and salvation to that rebel subject, by the mouth of an accredited ambassador, as if the king had gone in his own person? Is not its authority and value precisely the same as if the sovereign had himself delivered it? Can the rank of the messenger affect one way or another, the nature of the message? This represents exactly the state of the case in relation to the office of Jesus, and the message which he brought. His message of salvation is, and must be in the nature of things, wholly independent as respects its value, of his rank as the bearer of it. That salvation is as joyous and as true, the Gospel is as precious, on our principles, as on those of the highest orthodoxy.

Be not deceived, my hearers, by the use of equivocal language. When you hear zealous, heated preachers say that Unitarians deny the Lord that bought them, do us—and them too perhaps—the justice to understand them to say and to mean no more, than that we deny and reject the doctrine of his supreme Deity—we deny that he was and is the Almighty God. This representation of us will be just and true; any other will be false. In the DIVINITY OF HIS RELIGION, that it CAME FROM GOD and WAS ATTESTED BY MIRACLES, we are the firmest believers, and have ever been, as a sect, its stanchest defenders against the Atheist and Deist.

UNITARIANISM IN WASHINGTON.

The following article is from the preface to a sermon recently delivered at the Unitarian church in the city of Washington, by Rev. ANDREW BIGELOW, and published by request.

Unitarians have been denounced by many as a sect naturally and actively belligerent; warring, through love of contention, and a spirit of pride and dogmatism, with other denominations of Christians. The assertion is purely gratuitous. They have been drawn indeed, into frequent collision with different classes of religionists. And why? Because they themselves have been impetuously assailed. They have been refused all title to the Christian name. They have been said to hold to another Gospel than that which Jesus taught. Their faith has been stigmatised as a flimsy cover for actual Deism; and their morals, no less than their principles, have been decried as only the wily semblances of a specious decorum.

These charges have been rung through the land by intolerant adversaries; and the unthinking public—that class in society who take affirmation for evidence, and vaporing zeal for confidence of truth—has served as the sounding-board to reverberate the voice of denunciation. Unitarians accordingly have, at times, been forced, in self-defence, to turn upon their aggressors. They would have been more or less than men to have acted otherwise. The firebrands which have been thrown into their camp have been instinctively flung back; and if their persecutors have suffered hurt by those missiles, they have only to impute the injury to their own folly or spleen, and not to any natively malevolent dispositions in Unitarianism.

But this is not all. Unitarians have been arraigned on other grounds. Lukewarmness in religion has been asserted of them. They have been described as regardful of only the forms of piety; and that, aside from these, contenting themselves with professing a distinctive tenet—the unity of the Divine Nature, in opposition to the Trinitarian hypothesis—they take no care either for their own souls or the souls of others.

This inconsistency of fixing upon a doctrine the absurd allegation of leaning north and south at the same time, may be explained by the different tempers and aims of opponents, and the different minds they have endeavored to prejudice. The numerous adversaries of Unitarianism have agreed in one point—the steady resolve to heap all possible odium upon the system generally; and whatever means could accomplish this, have been deemed expedient and just.

To the charge of lukewarmness, Unitarians confess themselves so far liable, as that both professedly and practically, they abjure a wild and headlong enthusiasm under sanction of religion. They think that zeal is one thing, and fanaticism quite another; and that the last which abounds in the ranks of their adversaries, is pointedly reprobated by the doctrine and the life of Jesus. Unitarians are not insensible to the value of divine truth. They are not, therefore, indifferent respecting the reception which their own opinions may meet with in the world; but they boast none of the spirit which would compass sea and land to make one proselyte.

It is a point of conscience with them to account that orthodoxy soundest which is seated in the heart rather than the head. They respect by consequence the faith in all others which engenders substantive goodness. They know that souls, which love God, and sincerely seek to obey his laws, will attract to themselves what is purifying in religion, even through the circuitous channels of a dark and involved theology. Aware, however, that Christianity, the more it is divested of human additions, must act with greater moral efficiency; and believing their interpretations of the Gospel to comport with its primitive simplicity, they labor by all honest means to obtain for their opinions a currency in the world.

The Unitarians of Washington have experienced a full measure of obloquy and abuse incident to the name they bear, and which they were not ashamed to assume. In the "day of their small things;" an implacable opposition was awakened, which sought to crush their inceptive undertakings to secure public teaching, and worship on the basis of the doctrines of Liberal Christianity. Subsequently, when the walls of their modest temple were upreared, and its tower was seen, as an index to their faith, pointing upward to the HOME, *eternal in the Heavens*, the spirit of invective and intolerance broke forth with new vehemency. The structure in which they worshipped was pronounced an erection set up out of motives of ostentation; nay, worse—it was flippantly termed the Conventicle of Antichrist. And he who taught therein was accused as a bold Sadducee, whose pestiferous doctrines breathed death into the soul.

Unitarianism, however, gradually prevailed Despite of open resistance, and secret machination, and every evil prognostic, it made its steady and onward way. And though short was the pastoral career of its first intrepid advocate,* premature and bewailed his exit from a life of honorable toil to a world of light, and rest, and joy, he lived to witness his early hopes more than realized, and the blessing of GOD signally crowning his prayers and his efforts for the spread of truth.

After a period of vicissitude and trial, the Society now statedly convene for the worship of the ONE GOD, the Father—in thankful recognition of the meditation of His Son, Christ Jesus—and with perfect charity toward all Christians. The toleration which they ask for themselves, they freely concede to their fellow-men. They are not anxious to obtrude their tenets on the notice of the world, by publishing them "at the corners of the streets." And they scorn—nay, they would tremble—to build up a cause which they believe to be the cause of truth and God, by vilifying the fair names, libelling the creeds, or anathematizing the souls of those who conscientiously dissent from their espoused doctrines.

The sanctuary is open, nevertheless, to the friends of candor and rational piety of every denomination; and to those who may incredulously ask—Can any thing of good flow out of their system of faith and profession?—they respond, in the language of a primitive disciple, COME AND SEE.

* Rev. Robert Little.

THE CREED OF THE CHRIST-IANS.

An article under this head has been, for some time past, passing the rounds of the Calvinistic periodicals. The article in question is as follows:—

1. That the Christ-ians, as a body, believe that "true ministers of Christ are 'inwardly moved' by the Holy Spirit to preach the Gospel." No. vii. This inward moving of the Holy Spirit is explained to mean a *sensible call*, which the individual receiving it cannot misunderstand.

2. The Christ-ians suppose, that *females* are called in this way, as well as males; and the names of several females are given, who are "laborers" at present, within the bounds of "the New-York Eastern Christian Conference." No. xiv.

3. They believe that teachers, called in the manner above described, "teach *infallibly*," in the same sense that the apostles could. The apostles could err, and so can teachers now, when not under the special guidance of the Spirit; but it appears from the account, that regularly called Christian ministers are as infallible as the apostles. No. vii.

4. The Christ-ians believe, that regularly called ministers in their connexion, have the power of *working miracles*; and, indeed, that *miracles are frequently wrought* by their means." No. xiii

5. The Christ-ians further believe, that Thomas Muncer, or Munzer, the companion of Stubner and Storck, who pretended to act under "a divine impulse," to be favored with "visions and revelations," and to "work miracles;" but who, failing by these means to accomplish his purpose, undertook to effect it by the sword, and fell before the Elector of Saxony in 1525—they believe that this same Thomas Munzer was the greatest and wisest of all the reformers. "Munzer," say they "was the man who placed the doctrine of the reformation on its *true ground* and *proper basis*." Nos. xiii. and xiv.

This article was first published under the head of *notices of recent publications*, in the *Spirit of the Pilgrims*, a monthly periodical, published in Boston, Mass. The Editor of that periodical has given as the reason for his notice of our paper, that "the Executive Committee of the American Unitarian Association, in their First Annual Report," had spoken favorably of the Christian connexion. This circumstance induced him "to obtain a file" of the Gospel Luminary, that he might "learn the *present* opinions and practices of this religious denomination." It seems, then, that had not the Unitarians spoken, "favorably" of the Christian connexion, the Gos-

ple Luminary would have escaped passing through the inquisitorial inspection of Calvinistic Editors. But let us pass, and see with what critical accumen these eagle-eyed Editors have examined our work.

The first thing that the Editor *of the Spirit of the Pilgrims* appears to have discovered of importance, is, that the name of *Christian* by which the body is known, is divided by a hyphen; thus, Christ-ian, so as to give it an improper pronunciation. As he has not told us in which No. he found the word thus divided, it is probable that he observed it all along as he passed through the papers. We have been re-examining our numbers, and we are unable to find a solitary example by which he was guided. We find any such division of the word, as approbated by the Christian connexion, expressly denied in the *fourth* and *seventh* numbers of our paper. We have been, therefore, charitably led to conclude, that the Editor, when he examined our papers, must have had his spectacles the wrong side up, and that, unfortunately, the nose piece cast a shade upon the word, and he mistook and thought we had divided it by a hyphen.

The Editor, however, has done better on some other particulars. He very justly remarks, that "these papers do not, indeed, contain the creed of the Christians, for they pretend not to have a creed," separate from the Bible. In this remark he has been frank and honest. But the other sagacious Editors have discovered, that the *review* of the Gospel Luminary, by the Editor of the *Spirit of the Pilgrims*, is the *creed* of the *Christians*. By what means this famous discovery was made we are not able to say.

We shall now come to the creed itself.

The 7th No. of the Gospel Luminary is referred to in support of the *first article*. By looking into that No. of our paper, it will be seen, that the Editor refers to the reply of *Brother Kinkade* to *Timothy*, a writer in the *Christian Messenger*. Both periodicals are supported by the Christian body, and each of the writers are leading ministers in the connexion. Had the Editor looked into the Messenger, instead of the Luminary, according to his rule, he would have given the sentiments of *Timothy* as the views of the whole denomination. From this, any one may see that his statement has been exceedingly unfair. It is, however, true, that the ministers in the Christian connexion profess to be moved "by the Holy Spirit to preach the Gospel." But it is false that they maintain that this inward moving of the Spirit is a *sensible call*, "which the individual receiving it can not misunderstand." Brother Kinkade himself has not carried his sentiments to this extent. The Editor is here guilty of making a false representation. For the truth of our statement we refer to the 7th No. of our paper.

The second article is on the subject of *the call* of females to labor in the vineyard of God. By referring to the 14th No. of our paper, it will be seen, that there is not one word said about the *call* of *females*, or of *female preaching*. The minutes of the N. Y. E. C. Conference, at its last session, are published in this No. of our paper. In these minutes, it is true, that the names of several females are given as "laborers," and this is all that can be found in that No. of our paper on the subject. So that whatever truth this article contains, it also embraces an absolute falsehood. Besides, by looking over the minutes of the several Christian Conferences in the United States, it will be seen, that the names of females are only inserted as "laborers" in this single Conference. And according to the arrangement of our Conferences, no Conference is made responsible for the acts of another, whether they be right or wrong. It is certainly, then, a piece of fraud and deception, to represent the proceedings of any one Conference, as the standard of sentiment and practice for the whole Christian connexion.

The *third article* is represented as having been drawn from the 8th No. of our paper. By turning to that No. it will be seen, that the Editor refers to the continuation of the reply of *Elder Kinkade* to *Timothy*. Elder Kinkade, in his reply, there states, that "ministers in the present day, are enabled to teach much infallible truth." The reason why they are enabled to "teach infallibly," is because *the truth* is so clearly and plainly taught in the Bible, and not because they receive it by *immediate inspiration* from heaven, as did the Apostle Paul, as asserted by the Editor of the *Spirit of the Pilgrims*. The Editor is here guilty of another *wilful misrepresentation*.

For the truth of the *fourth article* we are referred to the 18th No. of the Luminary. By looking into that No. of our paper it will be seen, that this article is pretendedly drawn from a communication of Elder Kinkade on the *restoration of the ancient order of things*. In this communication, Brother Kinkade has not pretended to speak in behalf of the Christian connexion. It is also a fact, that this communication contains some things not generally embraced by the connexion at large. Who before ever thought of making every peculiar sentiment of an individual, however eminent, the standard belief of a whole religious denomination? Calvin believed, that he had a right to murder Survetus, because he differed in his religious opinions, from himself. Mr. Wesley maintained, that the brute creation would be raised from the dead. And, not long since, the officers and students of Amherst College passed a vote of thanks to Almighty God, for some special favors which they supposed he had conferred upon that institution. But who ever thought of gravely incorporating these things into a body of articles, and calling them the religious creed of the several denominations to which they were attached? Every person must say, that this would be an outrage upon common decency.

The *sixth* and last article appears to be he overflowings of gall from the discomposed stomach of the Editor, because we have exposed some of the arbitrary and wicked conduct of Luther and Calvin. We are not insensible of the obligations which Protestants are under to these great men; but notwithstanding that much may be said in their favor, yet they both propagated sentiments, and pursued measures, which are wholly indefensible. And, in some respects, their arbitrary and cruel conduct has left a stain upon their characters, which can never be washed away. Whatever may be said of the fanaticism of Muncer, his hands were never stained with human blood, like those of Calvin, nor of persecution, like those of Luther. It is true, that Muncer fell in battle, so did Zuinglius; but they were both engaged in the noble struggle for liberty. Our country was once engaged in the same struggle, and we were victorious. Our liberty was purchased by some of the noblest blood of which America can boast. But had we have failed in the contest, all of our political martyrs would have been branded with the odious epithet of traitors. The common people in Germany failed in their struggle for liberty, and the lords of the soil, and their religious opponents, have endeavored to cover their names with reproach. The remarks of the Editor of the *Spirit of the Pilgrims* on this subject, are a striking exhibition either of his ignorance or malice. We advise him before he writes again on this subject, to acquaint himself with facts, and cease to be the reviler of a persecuted and oppressed people.

Whatever truth the *five articles* contain, every one of them embraces an absolute and notorious falsehood. And the persons who have framed and propagated them, wish to have it understood, that they are the special favorites of Heaven, and particularly engaged in the defence of *evangelical doctrine* and *practice*. We wish that these men were as *strict* in practise, as they are *loud* in profession. That they are guilty of *bearing false witness against their neighbor*, we have now abundantly proved. In the days of Christ, there were some who called him *Lord, Lord*, and still disregarded his moral precepts.

The religious papers which have published the *creed of the Christians*, are requested to insert this reply.

CHRISTIAN REGISTER.

BOSTON, JANUARY 31, 1829.

UPHAM ON THE LOGOS.

In two successive numbers of the Western Monthly Review, for October and November, there has appeared a very candid and impartial review of Mr. Upham's Letters on the Logos. It is hardly creditable to the theological learning of our Eastern States that the first elaborate analysis of a work written and published among ourselves should appear in a Magazine printed on the banks of the Ohio. The article, we suppose, is from the pen of Mr. Flint, the accomplished editor of the work. He was himself once engaged in similar studies, and the following remarks of his are therefore the more deserving of notice.

"When this work was put into our hand by the amiable and promising youthful author, we admit, that we hardly expected to find time to give it such a perusal, as we are aware, we owed to the talents and industry of the writer. A general impression, too, that the kind of learning, which we expected to find in the book, was best fitted for the study of dreaming doctors in monkish sinecurism, and little adapted to the pursuits of an accomplished young divine, quick-sighted in general to discern, and follow the true and the useful, we admit, mingled with this expectation. But we have perused it with some degree of diligence; and although prejudiced against such inquiries in general, we have entirely altered our views both of the interest and utility of this particular work. We do not presume to have sufficiently investigated the subject to be able to give a confident opinion, touching his demonstration of the truth of his theory. But we are sure, that the book shows a meritorious degree of research, —a great amount of biblical criticism,—an accurate acquaintance with the several biblical commentators, and very respectable acquirements in the languages, in which the scriptures were written. To give a brief analysis and abstract of it, we conceive, will be the best service, we can render to the book and the reading community.

"The work is inscribed to the Rev. Dr. Ware, theological professor in Harvard University, and appears in the form of a series of letters to him. The object and purport of them is briefly delineated in a neatly written and pertinent preface."

"On p. 424, the author takes a philosophic review of the ground, which he has gone over. The writing is fine, the strain serious and instructive, and the views philosophic and enlarged. Could we quote the whole, we should present the reader an impressive theological dissertation. In a note he quotes the unfortunate Servetus, who was put to death even in modern times for his unitarian speculations. It is not known generally, that this great and amiable man, besides standing in modern times, as a terrible monument of the blind fury of bigotry, was either the discoverer or assertor of the truth, which has conferred immortality upon Harvey—*the circulation of the blood*."

"Although we have the fortune to differ from the author in some of his speculations, that do not distinctly appear, except towards the close of this work, we have marked with feelings of unmingled approbation the evidences of profound and sober investigation, of patient and unwearied application, of temperate and catholic feeling, that run through the book. These are circumstances, so much the more worthy of praise, as youth, health, smiling prospects, and independence are apt to inspire and induce a very different train of habits. We know of no book, which, in the same limits, embodies more laborious criticism, or more extensive research upon the subject in discussion."

"We have felt in reading this book, what the the reader has, probably, perceived, that it is one, of which it is extremely difficult to make a fair abstract. The train of the author's thought is so connected, and yet the links are sometimes so little perceptible, that it is almost impossible to give any other view of his thoughts, than at his own length, and in his own words. The reader cannot fail to have observed, that if his exegesis of the proem of St. John's gospel be a just one, all argument, drawn from that chapter, for the equal divinity of the Saviour with the Father, and all support of the doctrine of the trinity, according to the Athanasian exposition of that doctrine, which is based on that foundation, falls to the ground."

HARVARD UNIVERSITY.

The Overseers of Harvard University met in the Senate chamber on Thursday, by adjournment. After a report and some discussions on the subject of adopting a rule by which the board in acting on questions of concurrence in nominations to offices made by the Corporation, shall sit with closed doors, it was voted to be inexpedient to adopt the rule at this time.

On proceeding to take the votes on the question of concurrence with the Corporation, in the appointment of the Hon. JOSIAH QUINCY, as President of the University, the whole number was reported to be 66, of which 34 were necessary to a choice, and that there were 40 yeas and 26 nays.

Rev. Dr. Porter and Mr. Gray were appointed by the corporation, and Judge Davis, Rev. Dr. Harris, and Mr. Strong by the Overseers, as a Committee to inform Mr. Quincy of his appointment. The Committee proceeded immediately to discharge the duty of their appointment. We are pleased to learn that Mr. Quincy has signified his acceptance of the appointment.

CREED OF THE CHRISTIANS.

We have published, this week, an article entitled the "Creed of the Christians." It is from the Gospel Luminary, a paper supported by that sect. It was penned in answer to an article in the "Spirit of the Pilgrims," which appears to have contained gross misrepresentations of the principles of the Christian denomination, and, on the most charitable construction, must have been intended to injure their reputation and influence in the community. How well the Editors of the Luminary have vindicated the practices and general opinions of their body, and how far they have placed the "Spirit of the Pilgrims" in the wrong, our readers will readily perceive. The severity of some passages of the article appears to us to be palliated, if not justified, by the nature and extent of the evil they were suffering from so grossly unkind, and apparently ill-intended an attack.

We trust that the Elders of this respectable and increasing denomination have too much firmness of purpose, and consciousness of right intention, to be greatly moved by the evil report so industriously spread abroad. We trust too they will receive, as they may rightly claim, the sympathy and countenance of the candid of all sects, and especially of the Unitarians, on whose account, it seems, this thrust at them has been made. If they entertain some opinions, and countenance some practices which *we* cannot approve or adopt,—still they are not of a kind that specially detract from their moral worth, or that cancel our obligation of sympathy and friendly offices. On the other hand their generous and determined support of the true principles of Christian Freedom, by denying the authority of all human Creeds, and making it the duty, as they contend it the right, of each and all to read, judge and act for themselves on religious subjects, without forfeiting the claims of Christian sympathy and assistance from their fellow-christians—this is worthy of all praise, and every attempt to shake their purpose in this respect, to injure them reputation or weaken their influence, should meet with its deserved rebuke.

UNITARIANISM IN THE WEST.

The Journal of Mr. Thomas, copious extracts from which were published in the Register in 1826, gave ample proof that liberal and rational views of religion were spreading fast and widely in the west. His statements have also been abundantly confirmed, by the frequent accounts received from individuals variously located in our Western States.

It will be gratifying to our readers to learn that Unitarian Christianity is taking deep and firm root in the important city of Cincinnati, Ohio.

We copy the following article from the Cincinnati Gazette of the 13th instant.

A meeting of gentlemen friendly to the organization of a *Unitarian* Religious Society in this city, convened at the Library Room of the Council House, on Saturday evening the 10th inst. pursuant to public notice,—WM. GREENE, Esq. was appointed Chairman, and Mr. ISAIAH THOMAS, Secretary. The following resolutions were unanimously adopted:—

1. *Resolved*, As the sense of this meeting, that it is expedient to establish a *Unitarian* Religious Society in this city, and that a committee of three be appointed to draft and report the form of a constitution therefor.

2. *Resolved*, That William Greene, Timothy Flint, and Isaih Thomas be that committee.

3. *Resolved*, That when this meeting adjourn, it adjourn to meet at the Council Chamber on Friday evening next, at 7 o'clock, and that all persons who are favorably disposed to the object in view, be respectfully invited to attend.

4. *Resolved*, That the proceedings of this meeting, signed by the chairman and secretary, be published. WM. GREENE, *Chairman*.

ISAIAH THOMAS, *Secretary*.

SABBATH MAILS.

The great excitement which has been created, and the deep interest which appears to be felt, on the subject of stopping the transportation and opening of the mails on the Sabbath, has induced us to publish at length the report of the Committee of the United States Senate on the subject.

We have not time now to express our views of the general question, or to notice as we think it merits, the reasonings of the Committee in support of their position. This we may do on another occasion. In the mean time, by a perusal of the report, our readers will be prepared the better to refute or to profit by our suggestions.

IN SENATE OF THE UNITED STATES, Jan. 19.

Mr. Johnson, of Kentucky, made the following report:—

The committee to whom was referred the several petitions on the subject of mails on the Sabbath, on the first day of the week—

REPORT:

That some respite is required from the ordinary vocations of life, is an established principle sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has also been determined upon as the proportion of time; and in conformity with the wishes of the great majority of citizens of this country, the first day of the week, commonly called Sunday, has been set apart to that object. The principle has received the sanction of the National Legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility. This principle the committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind, that the proper object of government is to protect all persons in the enjoyment of their religious, as well as civil rights; and not to determine, for any, whether they shall esteem one day above another, or esteem all days alike holy.

We are aware that a variety of sentiment exists among the good citizens of this nation, on the subject of the Sabbath day; and our government is designed for the protection of one, as much as for another. The Jews, who, in this country, are as free as Christians, and entitled to the same protection from the laws, derive their obligation to keep the Sabbath day from the fourth commandment of their Decalogue; and, in conformity with that injunction, pay religious homage to the seventh day of the week, which we call Saturday. One denomination of Christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. There are also many Christians among us, who derive not their obligation to observe the Sabbath from the Decalogue but regard the Jewish Sabbath as abrogated. From the example of the Apostles of Christ, they have chosen the first day of the week, instead of that day set apart in the decalogue, for their religious devotions. These have generally regarded the observance of the day as a devotional exercise, and would not more readily enforce it upon others, than they would enforce secret prayer or devout meditations; urging the fact, that neither their Lord nor his disciples, though often censured by their accusers for a violation of the Sabbath, ever enjoined its observance, they regard it as a subject on which every person should be fully persuaded in his own mind, and not coerce others to act upon his persuasion. Many Christians again differ from these, professing to derive their obligation to observe the Sabbath from the fourth commandment of the Jewish Decalogue, and bring the example of the Apostles, who appear to have held their public meetings for worship on the first day of the week, as authority for so far changing the Decalogue, as to substitute that day for the seventh. The Jewish government was a theocracy, which enforced religious observances; and though the committee would hope that no portion of the citizens of our country could willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to watch carefully against its earliest indication.

With these different religious views, the committee are of opinion that Congress cannot interfere. It is not the legitimate province of the Legislature to determine what religion is true, or what false. Our Government is a civil, and not a religious institution. Our Constitution recognizes in every person, the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.

The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear in many instances, to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what Government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the Divine Law. It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations, to effect a political object, are, in the opinion of the Committee, always dangerous. This first effort of the kind, calls for the establishment of a principle, which, in the opinion of the Committee, would lay the foundation of dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of Government may be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

Under the present regulations of the Post Office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of its duties, without intermeddling with the conscience of another. Post Offices are so regulated, as that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no one was employed many hours. Religious persons enter into the business without violating their own consciences, or imposing any restraints upon others. Passengers in the mail stages are free to rest during the first day of the week, or to pursue their journeys at their own pleasure. While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, from conscientious scruples. While it is transported on the first day of the week, another class may abstain from the same religious scruples. The obligation of government is the same to both of these classes; and the Committee can discover no principle on which the claims of one should be more respected than those of the other; unless it should be admitted that the consciences of the minority are less sacred than those of the majority.

It is the opinion of the committee, that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. In this light it has hitherto been considered. Congress have never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster-General, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgement, in all the concerns of that department, will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practised only on the great leading mail routes, and such others as are necessary to maintain their connexions. To prevent this, would, in the opinion of the committee, be productive of immense injury, both in its commercial, political, and in its moral bearings.

The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest parts of the country; and one important object of the mail establishment is, to furnish the greatest and most economical facilities for such intercourse.—The delay of the mails one whole day in seven would require the employment of special expresses, at great expense, and sometimes with great uncertainty.

The commercial, manufacturing, and agricultural interests of our country are so intimately connected, as to require a constant and the most expeditious correspondence betwixt our sea ports, and betwixt them and the most interior settlements. The delay of the mails during the Sunday, would give occasion to the employment of private expresses, to such an amount, that probably ten riders would be employed where one mail stage is now running on that day; thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pusillanimity incompatible with the dignity of the Government of which it is a department.

Passengers in the mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road, generally under circumstances not friendly to devotion, and at an expense which many are poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will, themselves, often furnish the travellers with those means of conveyance; so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable proportion of what would otherwise constitute the contents of the mail.

Nor can the committee discover where the system could consistently end. If the observance of a holy-day becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction upon our naval officers to lie in the wind while upon the ocean on that day? Consistency would seem to require it. Nor is it certain that we should stop here. If the principle is once established, that religion, or religious observances, shall be interwoven with our legislative acts we must pursue it to its ultimatum.—We shall, if consistent, provide for the erection of edifices for the worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the General Government in no other light than that of a civil institution, wholly destitute of religious authority.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the National Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the old world. Our constitution recognizes no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and the orphan—to promulgate to the world the Gospel of their Savior, recommending its precepts by their habitual example; Government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid.—Their moral influence will then do infinitely more to advance the true interests of religion, than any measure which they may call on Congress to enact.

The petitioners do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hand of any government—protection from all molestation in the exercise of their religious sentiments.

Resolved, That the committee be discharged from the further consideration of the subject.

ORIGINAL COMMUNICATION.

For the Christian Register.

MR. REED,—

With your permission, I would invite the attention of your readers to a pamphlet now in circulation, giving an account of the American Lyceum. This institution, most of your readers are probably aware, consists of associations formed for mutual improvement, somewhat resembling the mechanics' institutes, but differing from them chiefly in being adapted to the village population of New-England, and offering opportunities for mental improvement to adults in general, to youth, and likewise to mothers and elementary teachers.

To speak in commendation of such an institution would be superfluous. It is now in extensive operation in various parts of New-England; and in some instances its branches have been united, so as to facilitate mutual improvement, and the reformation of schools, in entire counties, as, for instance, in Worcester county in this state. In Vermont, a general movement is commenced, which it is expected, will soon be co-extensive with the towns of that state.

Some sincere friends of popular improvement have doubted the safety of encouraging the formation of general Lyceums, embracing counties and states. The fear, I believe, of an undue accumulation of moral power has been the cause of this mistrust; and, as a commuuity, we ought doubtless to keep a jealous eye upon our liberties—especially that of the mind. But there is perhaps no just ground for apprehension in this case.

The organization of Lyceums is proposed chiefly to facilitate the acquisition and diffusion of local knowledge; and it is barely necessary to mention the science of botany or that of mineralogy, (favorite subjects in Lyceums) to show that free and regular intercommunication is indispensable to the existence of the Lyceum as an organ of general good. Union and co-operation are also essential to the improvement of schools. For proof of this, reference may be made to the arrangements in Franklin county, from which has proceeded that excellent little book, (the best perhaps of its kind, in the English language,) the Franklin Primer—which, but for united effort, would never have been introduced to any extent in primary schools.

In regard to *religious* freedom, certainly, nothing is to be dreaded from the influence of the Lyceum. It is composed of members of all religious denominations, and is thus effectually guarded from within as well as *from without*. The power which it is accumulating is that righteous power which has ever reposed in superior intelligence and virtue. Its prime object is intellectual light—a source from which human freedom has nothing to apprehend.

I have marked two extracts from the phamphlet mentioned above.* They may be interesting to some of your readers, and prove conducive to the advancement of knowledge. Yours W. R.

* See an article entitled "Lyceums," on the last page of this paper.

MASSACHUSETTS LEGISLATURE.

SENATE.

Jan. 23. The bill to incorporate the proprietors of the Second Congregational Meeting House in Lowell, was read a second time, and passed to be engrossed.

The resolve on the petition of Vina Robbins, was read a second time and passed.

The Rev. Wilbur Fiske was elected on the part of the Senate, to preach the next Election Sermon.

Jan. 24. The committee on Railways and Canals, was instructed to consider and report what disposition shall be made of the remaining copies of the Report of the Board of Directors of Internal Improvement.

The resolve authorizing the Treasurer to borrow money not exceeding $150,000 was taken up, read a second time, and passed in concurrence.

Jan. 26. Several petitions were referred.

A bill to incorporate the Braintree Lyceum passed to be enacted in concurrence with the House. Various bills were read a first and second time.

Jan. 27. Bills were passed to be engrossed to incorporate the Woodbridge Manufacturing Company—In addition to an act to incoporate the Boston and Canton Manufacturing Company—the Salem Fireman's Insurance Company.

Jan. 28. Several petitions were referred to appropriate committees.

The Committee on bills in the second reading, reported without amendments, the bill in addition to the several acts relating to public worship and religious freedom.

The bill to incorporate the East Congregational Society in Ware passed to be engrossed.

Jan. 29. The early business of the Senate, this day was unimportant.

A Message was received from the Governor which was committed to a special committee.

The Senate adjourned at 11 o'clock to attend a meeting of the Board of Overseers of Harvard University.

HOUSE.

Jan. 23. A report was made relative to the Massachusetts claims on the U. S. government. The subject of amending the constitution was taken up and discussed.

Jan. 24. A petition of the inhabitants of Berkshire relative to a Railroad was taken from the files and committed.

The House unanimously elected Brigadier General Micah M. Rutter, as Major General of the 4th Division of Mass. Militia.

Jan. 26. The subject of amendments to the Constitution was discussed at length. The resolution to propose altering the time of commencing the political year from May to January, was adopted 149 to 24.

The resolution for districting the Commonwealth in the choice of Representatives was rejected 128 to 92.

Jan. 27. An order was passed relative to the distribution of the Railroad Report.

The bill to incorporate the Sheldon English and Classical School passed to be enacted in concurrence with the House.

The report of the Finance Committee on the subject of a direct tax of $75,000 was discussed.

Jan. 28. Five petitions were presented, and referred to Committees.

It was ordered that a special committee be appointed to see if any reduction could be made in the salaries of State officers.

Jan. 29. A Message of the Governor was received, accompanied by resolutions of the State of Georgia, on the Tariff.

Mr. Howard of E. called up the act of last session, in regard to establishing the Massachusetts Literary Fund. Referred to the committee on Education.

The bill to incorporate the Bristol Co. Mutual Ins. Co. passed to a third reading.

On the subject of taxation, considerable debate took place, but no further proceedings were had on the bill.

NATIONAL LEGISLATURE.

SENATE.

Jan. 19. Letters from the Secretaries of War and Treasury, and about thirty reports, petitions, and memorials, bills of private or local interest were disposed of.

Mr Johnson of Kentucky; from the Committee of Post Offices and Post Roads, to which was referred a number of memorials, praying that the practice of transporting the mails on the Sabbath may be discontinued, made a report unfavorable to the wishes of the memorialists. The committee was discharged from the further consideration of the subject.

On motion of Mr. Johnson, the report was ordered to be printed.

A copy of the report will be found in this day's Register.

Mr. Webster, from the Committee on the Judiciary reported "An act in addition to an act, entitled 'An act to amend the Judicial System of the United States."

The bill was briefly explained, by the mover, and was passed through two readings and engrossed, passed and sent to the House.

Jan. 21. Several petitions and memorials were presented, and two engrossed bills—one of them to extend the Cumberland Road, were passed.

Jan. 22. Several petitions were acted on, and a short time given to Executive business and the Senate then adjourned to Monday the 26th.

HOUSE OF REPRESENTATIVES.

Jan. 19. About fifty petitions were presented against transporting and opening the mails on Sunday. The Cumberland Road bill was discussed in Committee of the whole.

Jan. 20. The bill to establish the Territorial government of Huron was ordered to a third reading, 123 to 70, and was passed on the 21st.

The bill from the Senate respecting the Judiciary was carried through its several stages and finally passed.

Jan. 21. The Cumberland Road bill was the principal subject of discussion this day as it was also on the 22d; but the House adjourned before any question was taken.

DOMESTIC SUMMARY

Harvard University. In another part of our paper it will be perceived that the the Hon. JOSIAH QUINCY has been appointed President of this Ancient and inportant Institution. Our readers, we doubt not, will be interested by the following statements relating to the college, which are abstracted, by the Salem Gazette, from the Annual Report of the University.

It appears by the Annual Report of Harvard University, which has just been printed, agreeably to a recent vote of the corporation, that the whole amount of the real and personal property of the University is $381,682 57; the income arising from which, from August 1827 to August 1828, is $21,605 21. The whole income of the University, arising from Term Bills, &. including the above, is $43,251 69. The expenses of the college, during the same time, were $38,104 27.

The report presents a full and detailed statement of the number of Exercises and Lectures, each class attends during the academic year, together with a particular account of all property belonging to the University, and the manner in which it is invested, the salary each officer receives, and every particular expenditure of the University.

The following is an official estimate of the Expenses of a Student at Harvard College for one year, as reduced by the Corporation after August 31, 1828.

For Instruction, Use of Library Lecture Rooms, Steward's Department, Rent, and Care of Rooms	90-00
Class Books delivered from the Library, about	20-00
Wood delivered from the Yard, allowing 3 corps to a Student, or 6 to a Room	22,50
Board for 42 weeks, at $1-75	73-50
	$206-00

In the above are included all the necessary Expenses at Harvard College for one year, presuming two students to occupy one room.

The Class Books are purchased by the Corporation by wholesale at the lowest cash price, and furnished the students at the Cost.

The Wood is purchased with cash at the lowest price, which uaually has been delivered on the wharf at Cambridge, average price per cord	5-25
Wharfage and use of Woodsheds, Yard, &c., per cord,	25
Paid for sawing, splitting, piling, cording, carting, and delivering into the wood-closets of the Students, as per contract with Mr. Keys	2-00
	$7-50

Auburn Theological Seminary. It appears, by a late catalogue of the Auburn Theological Seminary, that the whole number of students connected with the Institution is 66, viz. Senior Class 23, Middle 27, Junior 16. The expenses of residence there are small. The Library consists of about 3,000 volumes.

At a Ladies' Fair lately held at Richmond, Virginia, for the benefit of the Female Humane Association, the sum of $300 was received, on which was a net profit of $2300.

Correspondence. The Correspondence between gentlemen formerly of the Federal party, and President Adams, to which frequent allusion has been made, we learn has been brought to a close, and it is now in the press. It will be printed in a pamphlet form, and published as soon as it can pass through the press,—probably in about a week. *B. D. Adv.*

Information has reached this City, that the President Elect, Gen. Jackson, will set out from his residence, for Washington City, about the 20th instant. Should the Ohio River be open, and navigable by steamboats, he will pass through Louisville, and ascend the river to Wheeling, or Pittsburg; otherwise he will travel through Virginia, to Washington. If the weather should continue cold, he will necessarily be constrained to take the last mentioned route. *Nat. Jour. Jan. 22.*

Bookselling Enterprise. It is stated that Messrs. Carey & Lea, have disbursed to authors and editors during the last year, upwards of $20,000; and that they during the current one, will exceed that amount of expenditures eight or ten thousand dollars.

MR. CHARLES EWER, has just published "Memoirs of the public and private life of NAPOLEON BONAPARTE, translated from the French of M. V. Arnault and others," in two volumes, 12mo.

New York Jan. 24. We understand that the Post Master of this city, yesterday enforced the penalty of *one hundred dollars* against the Captain of a vessel who neglected to deliver his letters at the office, on the arrival of the vessel, and previous to her entry at the Custom House. We state this fact, because it is highly probable other masters of vessels may fall into the same error, if they are permitted to remain under an impression that the present Post Master will neglect his duty, because they neglect theirs. The penalty was paid before the Collector would permit an entry. *Advocate.*

We understand that a Post Office has recently been established at Jamaica Plain, Roxbury, and Joshua Seaver, Esq. appointed Post Master. A mail runs daily between this and the above place.

Another account of the Fall at the Falls. We learn from Mr. Forsyth, the proprietor of the Pavillion, that part of the great Fall has gone down into the chasm below, to the extent of AN ACRE at least of the Rock, on the Canada side, thereby extending the curve called the Horse Shoe, and adding exceedingly to the grandeur and beauty of the cataract. The Table Rock is not injured; but immediatelely above it, in the shoe of the Falls, where the waters lately descended in a circular sheet, the range has become much more straight, and the resemblance of a semicircle, or rather a horse shoe is lost. The *launch* took place at nine in the evening of the 26th Dec. last, and shook the Pavilion as if an earthquake had taken place; the concussion was even felt as far up as Chippawa, two miles above the Falls. So great was the crash, that it shook the bottles and glasses on the shelves in the Hotel. There had been no expectation of that part of the Falls giving way—but the fall of the projecting cliff immediately below the Table Rock is every day looked for. *York (Canada) pa.*

Recovery of Kidnapped Negroes. A vessel which arrived at Philadelphia, from New-Orleans, on the 23d inst. brought five black boys, being a part of twenty which were kidnapped in 1825. The means for reclaiming them were furnished by the government of the city. *Mass. Jour.*

The Mint. From the Director's statement of the operations of the Mint during the past year, we select the following.

The coinage executed within that period, as exhibited in the Treasurer's statement, herewith transmitted, amounts to 1,741,381 24, consisting of 6,196,583 pieces of coin, viz:—

Of Gold,	28,029	pieces, making	$140,145 00
Of Silver,	3,302,200	" "	1,575,600 00
Of Copper,	2,866,624	" "	25,636 24
	6,196,853		$1,741,381 24

Of the amount of gold coined within the past year, about 46,000 dollars were received from North Carolina, being more than two fold the value of the receipts from that quarter in any previous year. The proportion received from Mexico, South America, and the West Indies, may be stated at 60,000 dollars, and that from Africa at 13,000 dollars; leaving about 21,000 dollars, derived from sources not ascertained.

The Mint has been in effective operation during thirty-five complete years. The whole coinage executed within that period, amounts to $32,206,825 38 1-2.

Within the first twenty years of the above period, ending with 1813, the amount coined was in round numbers 12,831,000 dollars; the highest amount for any one year was 1,55,000 dollars; the average annual amount 642,000, and the average annual expenditure, exclusive of the original cost of the establishment, 22,100 dollars, being nearly three and a half per cent, on the amount coined.

Within the succeeding period of ten years beginning with 1814, and ending within 1823, the whole coinage was 8,905,000; the highest amount in one year 1,865,000, and the average annual amount 890,500. The annual expenditure for that period may be estimated at 22,900 dollars, being about two and a half per cent. on the amount coined.

Within the last five years, the whole coinage has been £10,471,000; the highest amount in one year, $3,024,000. The average annual expenditure for this period, may be estimated at $28,000, being about one and a third per cent. on the amount coined

Election of President. Resolutions have been submitted to the Senate of Maryland, that the Constitution of the U. States ought to be so amended as to provide an uniform mode of voting for President and Vice President, by general ticket, without the intervention of electors, and on the same day in all the states—that in case of a failure to elect, the two highest candidates should be referred back to the people; and that the President should be eligible for only one term of—years.

Letter of Chief Justice MARHALL *on the Re-eligibility of the President.*

RICHMOND, Jan. 1, 1829.

Dear Sir: I have received your speech on the resolution amendatory of the Constitution, and thank you for sending it to me. I have read it with great attention, and think the argument against the re-eligibility of the President, very strong. Public opinion is, I believe, taking a decided direction towards this point; and, I am disposed to think, in its favor. Some difference may exist respecting the time for which the Chief Magistrate ought to be elected, and more, perhaps, than on the propriety of his being re-eligible.

The question is one of great interest and delicacy; and is not without difficulty. We may perceive the inconvenience of the present arrangement much more clearly than those which may result from any new and untried system. In a great and powerful republic, nothing is more difficult than the disposition of the Executive power. Yet, though not very fond of experiments, I should be disposed to try the effect of confining the Chief Magistrate to a single term.

With great respect, I am, sir, your obedient servant. J. MARSHALL.

The Hon. ELEXANDER SMYTH, *Washington.*

FOREIGN.

From England. An arrival from Halifax brings English papers to Dec. 6th. There was some hope that during the winter cessation of hostilities between the Russians and Turks, a peace would be negociated. Some however are confident of the determination of the Turks to reject overtures for peace.

We give the following paragraph from the London Times relating to the prospects of the Catholic emancipation question.

"We rejoice to say again, what we made known some months ago—viz. that we have the very strongest reasons for attributing to the Duke of Wellington *a fixed determination to introduce a bill for the relief of the Catholics in the ensuing session.* We announce this, and we stand to it as our firm conviction, founded on intelligence from a quarter alike incapable of being deceived itself and of deceiving others. We have, further sufficient ground for believing, that an active negotiation is now in progress between the Duke of Wellington and Mr. Peel, with a view to arrange whatever difference may have resulted from their opposite, or at least separate feelings, towards a question upon which the sentiments of the highest Personage in the realm, are NOW in accordance with those of his first Minister.'

The Earl of Liverpool had received a paralytic shock, which had deprived him of speech, and from which there was no hope of his recovery.

By a later arrival we have the foltowing statement.

The Earl of Liverpool died on the 8th. He had eaten his breakfast in the morning, and at half past 9 o'clock, was attached by convulsions and spasms, and died at ten before his physician arrived, in the 60th year of his age. His title would descend to his brother Cecil Jenkinson, M. P. who would be elevatad to the Peerage.

In regard to the rumors of dissention in the Cabinet, changes in the Ministry, and recal of Mr. Huskisson, —the Courier pronounces them all to be without foundation.

Portugal. Don Miguel is recovering his health In other respects Portugal is in *statu quo* with our last accounts. The same wretched policy of arrests. imprisonments and confiscations was continued, and even to a more outrageous degree. Several foreign, consuls and vice consuls had been seized, and cast into prison among assassins and common felons.

Latest from Europe. English papers to Dec. 24th have been received at New York.

The accounts of great losses and reverses of the Russians, in retreating into winter quarters were found to be fabrications of the German papers, to affect the price of Stocks.

The Turks continued active in the prosecution of the war.

Don Miguel, of Portugal was reported to be recovering from the effects of the accident which befel him.

The winter had been very mild in England, though it was said to be severe on the Danube.

Antwerp. Papers from Antwerp to Nov. 21, have been received by the editors of the Salem Gazette.

Much excitement seems to prevail in the Netherlands on the subject of the liberty of the press, which was about to be discussed in one of the legislative bodies of that State. The Antwerp Journal, of Nov. 21, says. "The attacks directed against the liberty, or what is called the licentiousness of the press, occupy all minds and give rise to a crowd of conjectures." The Ministers of State are said to be divided in opinion, some being disposed to lay every restriction possible upon the press, while others are willing to grant it a reasonable degree of liberty.

A Brussels article, dated Nov. 19, says, "In a few days the discussion of proposition of Mr. de Brouchere will take place in the Second Chamber, and in all probability the liberty of the press will be saved there from the attempts of power, and extricated from the worse than precarious state to which recent persecutions have reduced it."

Yellow Fever. The controversy on the question whether this disease is infectious, has broken out afresh in Erance.

Dr. Chervin has, at great expense, in a journey of great length, collected proofs that it is not contagious; and Dr. Parisol defies heaven and earth, to prove the contrary. It was upon his recommendation that the former ministry obtained a considerable sum of money from the Chambers to build and maintain houses of quarantine on the coast.

The Academy of Sciences has not remained indifferent to the inquiry. They have proposed a prize of 10,000 francs to the most valuable discoveries which will bear upon the point of dispute. The present Government so far favor the views of Dr. Chervin, as to propose that the quarantine stations upon the Atlantic shall be broken up, and remain only upon the Mediterranean.

Civil War in Mexico. We have been favored with the perusal of a letter to a mercantile house in this city, from Vera Cruz, giving a more minute detail of the civil war which has taken place there, than any we have yet seen published. The writer says—

"We have now the unpleasant task of informing you of the melancholy fact, that we have a civil war raging in Mexico, with all its attending horrors. It appears that this had been for some time in contemplation in that city, although it was kept a secret until the night of the 30th November, when the militia, in company with some artillery, took possession of the general barracks, which contained all the park of artillery, and fortified themselves. Next day an attack was made on them by the government troops but without success. The action lasted 3 days, when the government troops were defeated, and retreated from the city. They then commenced plundering all the merchants without discrimination; a great many old Spaniards were murdered in their own houses. The names of the foreign houses that have been plundered we have not heard. All the foreign ministers and consuls, with the exception of Mr. Poinsett, had obtained their passports, and were on their way to this place. All the government officers, with the exception of Victoria, who had joined, had left the city, and their places had been filled from the Guerrero party: so that, with the exception of Victoria, the Government has been wholly changed. When the express left they were still plundering the city. We know not where this will end, but we think with the extermination of all the old Spaniards. All this has been the result of the last election, and Pedraza, although legally elected, has been the first to fly the city, for the people will have none but Guerrero for President.

Since writing the above, we have an express from the city, which states that every thing remains quiet, although the merchants do not feel themselves secure, and they have not yet opened their stores. The former government are concentrating their forces at Puebla, which is said to amount to 3000 men; and the object is to march against Mexico. If this be the case, we fear this ill fated city will be again the scene of robbery and murder. The Conductor that was to have come to this city has been detained at Puebla.—It contains about a million and a half of dollars belonging to foreigners, and we fear this will be made use of to pay the troops."

Upper Canada. The Parliament is now in session. Hon. Marshall Spring Bidwell is chosen Speakear of the Assembly. The usual messages have been interchanged between the Executive. It is proposed to repeal Gourlay's bill of banishment.

MARRIAGES.

In this city, Mr. Thomas Hyde, of Charlestown, to Miss Catharine Gould, of Beverly; by Rev. Mr. Parkman, Mr. Henry Cutting to Miss Harriet A. Fenno, daughter of Deacon John Fenno; and William Fenno to Miss Margaret N. Bailey, daughter of Mr. John Bailey, of Sutton, N. H.; by the Rev. Dr. Lowell, Mr. Stillman S. Dillaway to Miss Susan Adams, both of this city; at St. Matthews Chapel, by Rev. Mr. Blake, Charles F. Putnam to Miss Elizabeth F. Gould, daughter of Abraham G. Esq. of South Boston.

In this city, by Rev. Mr. Motte, Mr. Charles P. Young to Miss Betsy Qaimby, both of this city.

In Quincy, Mr. Luther Mann, of Boston, to Mrs. Lucinda Mayo; by Rev. Mr. Whitney, Mr. Daniel Baxter to Miss Abigail Curtis, daughter of N. Curtis, Esq. all of Quincy.

In Abington, Wm. H. Tilden, of Marshfield, to Sarah Augusta, daughter of Dea. Josiah Rainsford.

In Kingston, Mr. Isaac C. Phillips to Miss Lydia S. Weston.

In West-Boylston, Mr. Elmer Shaw, of Worcester to Miss Sally Howe.

In Dover, Mr. Nicholas Chase to Miss Hannah Pinkham.

In New-York, James G. Brooks to Mary Elizabeth, daughter of late John Aiken, Esq. of Dutchess county; George Baxter, of the firm of Snelling & Baxter, to Anna Smith Strong.

In Geneseo, N. Y. 15th inst, Martin Brimmer, Esq. of Boston, to Harriet, eldest daughter of James Wadsworth, Esq.

In Washington City, Augustus H. Richards, Esq. of Philadelphia, to Miss Rebecca, daughter of the Hon. John McLean, Postmaster General.

DEATHS.

In this city, on Wednesday evening last, Mrs. Sarah Mitchell, aged 49, wife of Alexander Mitchell, and only daughter of Ebenezer Watts.

In Roxbury, on Monday, Mrs. Martha Ruggles, aged 83.

In West-Cambridge, Esther Crafts, youngest daughter of Mr. Samuel O. Mead.

In Lynn, Isaac Bassett, aged 80, a respected member of the Society of Friends.

In Salem, on Monday last, Benjamin Varnum Crowninshield, eldest son of Hon B. W. Crowninshield, having at the *hour* he died just entered upon his 21st year.

In Dedham, Jeremiah Fisher Ames, M. D. son of the late Fisher Ames, a graduate of Harvard University.

In Sharon, 15th inst. Mrs. Mary Capen, wife of Mr. Ezekiel Capen, aged 83.

In Taunton, 19th inst. Mrs. Prudence, relict of Apolles Leonard, Esq. aged 77.

In Concord, Mr. Jonathan Curtis, a patriot and soldier of the Revolution.

In Worcester, widow Sarah Crosby, aged 63.

In Leominster, Mrs. Abigail, wife of Mr. Silas Richardson, aged 60.

In Grafton, Mrs. Elizabeth Stow, aged 85; Silas W. Stow, her son, aged 44.

In Lunenburg, widow Mary Stearns, aged 78; Mrs. Elizabeth, wife of Major Levi Houghton, and daughter of the above Mrs. Stearns; Elizabeth Stearns, only daughter of the late Dr. S. of Medford, 22.

In Haverhill, Capt. Isaac Howe, aged 63.

In Portsmouth, Mr. Oliver Gibbs, aged 24; Mrs. Mary, wife of Mr. Abraham Martin, aged 68; on the 19th inst. Miss Lucy Ann, aged 19, daughter of the late Mr. Samuel Newhall; on Sunday evening, suddenly, Jacob Sheafe, Esq. merchant, aged 64.

In Hallowell, 14th inst. Capt. Samuel Walker, formerly of Duxbury, 63.

In Saco, Me. Edward Pope, formerly of Dover, aged 18 years.

At Halwood, Corwall, Eng. the seat of John Rogers, Esq. JOHN DAW, aged 113 years, as appears by the parochial registry of baptisms. For upwards of 100 years he resided in the same house, the faithful and attaching servant to the family, having been, when very young, bound an apprentice to an ancestor of Mr. Rogers, by the parish of Quetiock, and having lived to see the estate in the possession of four generations. He had three times received the reward adjudged to the eldest servant in the country whose character had never sustained a blemish.

In Gibraltar, 28th Oct. Rev. W Barber, Wesleyan Missionary. After reading the burial service over *eighteen* persons buried in one trench, this faithful and much esteemed divine, was seized with the prevailing fever, and died the next day.

KENRICKS' EXPOSITION

COMPLETE.

MUNROE & FRANCIS' have completed the excellent COMMENTARY of Mr. *Kenrick* in three volumes, 8vo.

The Author says—"With the end of this history I finish the plan which I proposed to myself about nine years ago, that of delivering an exposition, accompanied with reflections, upon the historical books of the New-Testament; having gone through the entire gospels of Matthew and John, such parts of Luke as are not to be found in the above mentioned books, and the book of Acts. If Mark has been passed over, it is only because he agrees in general with Matthew, with only slight variations."

☞ Subscribers can be furnished with the third vol. immediately. Jan. 31.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street. Jan. 17. tf.

NEW YEAR'S PRESENTS.

For Sale by N. S. SIMPKINS & CO. No. 79, Court-St.

ANNUALS.

THE ATLANTIC SOUVENIR; The TOKEN; The CASKET; The PEARL; Ackermann's London FORGET ME NOT; WINTER'S WREATH; FRIENDSHIP'S OFFERING; CHRISTMAS BOX. Others will be received in a few days. The MORAL and RELIGIOUS SOUVENIR, neatly bound in the best of silk, with a great variety of Juvenile Books,

AMONG WHICH ARE—

The Mirror; Juvenile Sketch Book; Godfrey Hall; Scripture Stories; Depping's Evening Entertainments; Scripture Natural History; Adelaide; Evening Hours; Russian Tales; Key to Knowledge; Tales of a Grandfather; Evenings in Boston; Child's Botany; Parley's Tales about America; Parley's Tales about Europe; Persia, containing a description of the country, with an account of its government, laws, and religion, with coloured plates; Bigland's History of Animals, with plates; Bigland's History of Birds, Fishes, Reptiles and Insects, with plates; Character essential to success in life; Alice Bradford or the Birth Day's Experience of Religion; Stories for Emma; The Young Cadet; Life of Linnæus or the Young Botanist; Theodore or The Crusaders; Northern Regions; Juvenile Plutarch; Familiar Tales; Little Plays; Son of a Genius; Daughter of a Genius; A Visit to Malta, Harriet and her cousin; Scientific Dialogues; Curiosities for the Ingenious; The Foresters; Travels at Home; Relics of Antiquity; the Happy Family, being an illustration of Scripture; Beautitudes; with a good collection of COLOURED TOYS; The TRAVELLER'S TOUR ROUND THE WORLD; a game for children; DISSECTED MAPS, &c. &c.

Haven's Remains; BROOK'S DAILY MONITOR; Jotham Anderson; Greenwood,s Lives of the Apostles; Mrs. Barbauld's Works; Ware's Discourses; Recollections of a Beloved Sister; Matins and Vespers; Foster's Essay on the importance of Religion; Lights and Shades of English Life; Channing's Milton.

CHAPONE'S LETTERS; BENNETT'S do; PS and QS; THE LEGENDARY, 2d volume Dec. 27

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New-Testament, &c. by J. P. Dabney" No. IV. The numbers of this work are issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now,—20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city*, are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

A SERMON,

PREACHED at the Dedication of the South Congregational Church, Natick, November, 1828, by CHARLES LOWELL, Minister of the West Church in Boston. To which is added an appendix, containing some account of John Eliot, and of his missionary labors among the Indians. Just published by N. S. SIMPKINS, & Co. 79 Court-street. Jan. 10.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 2. for February, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; An Address recently delivered to a New Unitarian Society, at the Ordination of their Pastor; Jewish Sacrifices; The Passover; Sin; Religious Impressions; "Weep for yourselves,—and for your Children;" The Watje Negress' Prayer; Proselytism; Party Names. Jan. 31.

POETRY.

TO A YOUNG MINISTER.

Young servant of the Lord! whose untried might
Here the celestial sword aspires to wield,
Whose ardent eye is glancing o'er the field
Of Christian warfare, kindling at the sight,—
We give thee cheerful welcome! Pure and bright
Keep in thy soul the flame of pious zeal!
Still from cold hearts and idle tongues appeal,
And read thy duty by the Gospel light.
Yet as the hour draws nearer, Christian! Pause:—
The truth thou lovest is a holy thing:
Thine arm is lifted in a sacred cause,
And sacred weapons to the strife must bring.
Be firm, yet gentle; humble, yet sincere;
The eye of Heaven is on thee—hope, yet fear!

Monthly Repository.

"A TEMPLE NOT MADE WITH HANDS."

[From the Winter's Wreath.]

The mountains are God's alters, on whose sides
Silence, the parent of deep thought, abides,
His matin-song the hour when morning breaks,
And the glad heart to gratitude awakes:
And he who from the world's temptations flies.
To his own mind's retir'd solemnities,
Erects a temple to his God, more holy
Than any built by human pride or folly.

MISCELLANEOUS.

LYCEUMS.

The following explanation of the Character and purpose of Lyceums, is from a phamphlet just published relating to this subject.

A Town Lyceum is a voluntary association of individuals disposed to improve *each other* in useful knowledge, and to advance the interests of their schools. To gain the first object they hold weekly or other stated meetings, for reading, conversation, discussion, illustrating the sciences, or other exercises designed for their mutual benefit; and as it is found convenient, they collect a cabinet, consisting of apparatus for illustrating the sciences, books, minerals, plants, or other natural or artificial productions.

It is supposed that Lyceums may aid in furnishing schools, with some simple apparatus, juvenile books, or other articles fitted to awaken an interest and communicate instruction to their members.

The paragraphs which follow are alluded to in a communication on the 2d page of this week's paper, to which we refer our readers.

Lyceums have conducted their exercises in several different ways, to suit the wishes and acquirements of those who compose them. In some instances these exercises have consisted principally in reading interesting or useful articles from periodicals, a conversation on chemistry or other science, a biographical or historical sketch, communications of intelligence of improvements in education or the arts, or any other subject fitted for the entertainment or instruction of the members. The reading has frequently been accompanied or followed by questions, remarks, or conversation, by any disposed to introduce them.

In other meetings the sciences have been introduced by short, and very familiar illustrations by the means of simple apparatus, six or eight, or perhaps ten or twelve, taking a part in the exercises of an evening. Under this plan of exercises, nearly all the members of the Lyceums which have adopted it, have not only received, but communicated instruction.

In some Lyceums, the instruction has been given principally in the form of lectures or dissertations, in which cases one, or perhaps two, have occupied the attention of the society during a sitting. The instruction given by lectures or dissertations, like that in a more mutual form, is intended to be of a familiar and practical character, that it may be brought within the comprehension of the most untutored minds.

Besides attending meetings of common interest to both sexes and all classes, females have conducted a course of mutual exercises among themselves, by spending together, during the summer, one afternoon in a week, for reading, composition, and improvement in the various branches of an accomplished and enlightened education.

Teachers have also held meetings confined to themselves; in which they have introduced subjects, and carried on exercises with particular reference to their schools. At there meetings they have had exercises in reading, giving an opportunity for critical remarks upon prounciation, emphasis, inflection, modulation, and other points in good reading, all eminently calculated to improve them in this useful accomplishment. Exercises in grammar, composition, geography, arithmetic, illustrations in natural philosophy and chemistry, and sometimes discussions or disertations upon the modes and principles of teaching, have been introduced at these meetings of teachers, and uniformly and immediately for the benefit of themselves and of the schools under their charge.

Some of the eldest members of the several schools in a town, with other young persons too far advanced, or too much occupied to be benefitted from the daily instruction of schools within their reach, have by the aid of professional teachers, clergymen, or other individuals, (sometimes ladies) competent and disposed to guide them, carried on a course of weekly exercises, which have given them gradually, but certainly and perraanently, a developement and expansion of mind, and a refined and elevated taste.

* * * * * * *

The first step to form a Lyceum is for a few neighbors or citizens to agree to hold meetings for their *mutual* improvement. The second to agree upon the place or places where they will meet. The third to procure a book, a periodical, or a tract, from which they can read. The fourth is to procure a few articles of apparatus to illustrate what is stated in the book. These steps seldom fail to lead to others, and to secure success.

SIR WALTER SCOTT'S LIBRARY.

A gentleman who, not long since, visited Sir Walter Scott's dwelling, at Abbottsford, has published the annexed account of his library:—

'The library is really a noble room. It is an oblong of some fifty feet by thirty, with a projection in the centre, opposite the fire place, terminating in a grand bow-window, fitted up with books also, and in fact, constituting a sort of chapel to the church. The roof is of carved oak again—a very rich pattern—I believe chiefly *a la* Roslin, and the book-cases, which are also of richly carved oak, reach high up the walls all around. The collection amounts, in this room, to some fifteen or twenty thousand volumes, arranged according to their subjects—British history and antiquities filling the whole of the chief wall; English poetry and drama, classics and miscellanies one end; foreign literature, chiefly French and German, the other. The cases on the side, opposite the fire, are wired and docked, as containing articles very precious and very portable. One consists entirely of books and MSS. relating to the insurrections of 1715 and 1745; and another (within the recess of the bow window) of treatises *ab re magica*, both of these being (I am told, and can well believe) in their several ways, collections of the rarest curiosity. My cicerone pointed out, in one corner; a magnificent set of Mountfaucon, ten volumes folio, bound in the richest manner in scarlet, and stamped with the royal arms, the gift of his present Majesty. There are few living authors of whose works presentation copies are not to be found here. My friend showed me inscriptions of that sort, in I believe, every European dialect extant. The books are in prime condition, and bindings that would satisfy Mr. Dibdin. The only picture is Sir Walter's eldest son, in hussar uniform, and holding his horse, by Allan, of Edinburgh, a noble portrait over the fire-place; and the only bust is that of Shakespeare, from the Avon monument, in a small niche in the centre of the east side. On a rich stand of porphyry, in one corner, reposed a full silver urn filled with bones from the Piræus, and bearing the inscription, 'Given by George Gordon, Lord Byron, to Sir Walter Scott, Bart.' It contained the letter which accompanied the gift till lately—it has disappeared; no one guesses who took it; but whoever he was, as my guide observed, he must have been a thief for thieving's sake truly, as he durst no more exhibit his autograph, than tip himself a bare bodkin. Sad, infamous tourist, indeed!—Although I saw abundance of comfortable looking desks and arm chairs, yet this room seemed rather too large and fine for work, and I found accordingly, after passing a double pair of doors, that there was a *sanctum* within and beyond this library. And here, you may believe, was not to me the least interesting, though by no means the most splendid, part of the suite.

'The lion's own den, proper, then, is a room of about five and twenty feet square by twenty feet high, containing of what is properly called furniture nothing but a small writing table in the centre, a plain arm chair covered with black leather—a very comfortable one though, for I tried it—and a single chair besides, plain symptoms that this is no place for company. On either side of the fire place there are shelves filled with duodecimos and books of reference, chiefly, of course, folios, but except these there are no books save the contents of a light gallery which runs round three sides of the room, and is reached by a hanging stair of oak in one corner. You have been both at the Elisse Bourbon and Malmaison, and remember the library of one or other of those places, I forget which; this gallery is much in the same style. There are only two portraits; an original of the beautiful and melancholy head of Claverhouse, and a small full length of Rob Roy. Various little antique cabinets stand round about, each having a bust on it; Stothard's Canterbury Pilgrims are on the mantlepiece; and in one corner I saw a collection of really useful weapons, those of the forest craft, to wit—axes and bills, and so forth of every calibre. There is only one window pierced in a very thick wall, so that the place is very sombre, the light tracery work of the gallery everhead harmonizes with the books well. It is a very comfortable looking room, and very unlike any other I ever was in. I should not forget some Highland claymores, clustered round a target over the Canterbury people, nor a writing box of carved wood, lined with crimson velvet, and furnished with silver plate of right venerable aspect, which looked as if it might have been the impliment of old Chaucer himself, but which from the arms on the lid must have belonged to some Italian prince of the days of Leo the Magnificent at the furthest.

'In one corner of this *sanctum* there is a little holy of holies, in the shape of a closet, which looks like the oratory of some dame of old romance, and opens into the gardens; and the tower which furnishes this below, forms above a private staircase accessible from the gallery and leading to the upper regions. Thither also I penetrated, but I suppose you will take the bedrooms and and dressing rooms for granted.

'The view to the Tweed from all the principal apartments is beautiful. You look out from among bowers, over a lawn of sweet turf, upon the clearest of all streams, fringed with the wildest of birch woods, and backed with the green hills of Ettricke Forest. The rest you must imagine.—Altogether, the place destined to receive so many pilgrimages contains within itself beauties not unworthy of its associations. Few poets ever inhabited such a place; none, ere now, ever created one. It is the realization of dreams; some Frenchman called it, I hear, 'a romance in stone and lime."

PARENTAL LIES.

We are not certain that a part of the following article has not appeared in a former number of the Register. It is however on an important subject and ought frequently to be brought to the minds of parents.

We believe that the slight regard in which strict truth is held among mankiad, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most attrocious falsehoods. There are but a few parents who do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to do any thing that is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if reluctant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once and answer the present purpose. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.

Lit Gazette

ABDUHL RAHAHMAN.

The following notice of this individual is extracted from an address delivered by Mr Gallaudet at the New-York Masonic Hall.

"While at Hartford the other day, Prince had an interview with Sterling, a well known aged African, who had been a soldier in the army of his father, and who corroborated many things before mentioned.

"The account which I have received from Prince, is that he is a native of Tombuctoo, that interesting city in the very heart of Africa, and of which we know so little, a city respecting which the African Society has expended so much money, and to find which the unfortunate Mungo Park lost his life.

"Prince was at Tombuctoo at the age of 17, and describes the city as being surrounded by a wall; and that it was as large as New-York; that it contained five mosques, numerous schools, several manufactories of steel and of gold; and that caravans were continually arriving. His grandfather, Almam (or Alimany) Ibrahim, was king of Tombuctoo, which is the name of the territory as well as of the city. His father, Alman Ibrahim Jalloh, at the age of 22, was sent by his grandfather to make war upon the city of Susos, 1200 miles S. W. from Tombuctoo on account of some affront offered by the chief. Wars are carried on there by stratagem. The chief or king, seeing Alman by the side of a lake, fired at him with an arrow. The fire was returned; and as Alman, to use him own words, found it close shooting, he fell down as if dead.—The king came and danced around him, according to the custom of the country. Alman having only feigned death, watched for an opportunity, drew his knife, slew the king, put his head on a pole, and carried it to the city. This appalling spectacle put the natives to flight, and the city was left in possession of Alman. On his return, he was appointed governor of that city. He went and took possession of it with a considerable force. He went back and forth several times. The third time he went back, Prince was born. His father had, according to the customs of the country, two wives at Tombuctoo, where Abduhl was born. He had a brother three years older, whose mother was a native of an inferior race.—As Abduhl was a full blooded Moor, he took precedence, and was considered the rightful heir to the throne. He was therefore sent back to Tombuctoo to be educated; and he represents the school to have contained upwards of two hundred pupils under four masters. They read the Alcoran, wrote on boards, attended to what they called Geography, to Astronomy, to calculations, to the Mahomedan Religion, and to the laws of the country.

"His grandfather lived to the age of 110, and had resigned the throne of Tombuctoo to his own brother, Alman Ibrahim *Danajoh*, so called from his white face. Abduhl had another uncle, Moorde Armadu, who was governor of the province of Massina, which is as large a territory as N. England. The first cousin of his father, Alpha Bomaree, was governor of Jenna, and his second cousin, Moorde Sulimana, was governor of Bambougo. (Alman means king, Moode means governor.) This territory is famous for gold mines, and the governor was tributary to Prince's father, paying a peck of gold annually as tribute.

"I mention these circumstances, to show that Prince's family connections were persons of power and influence in Africa; and their territories stretched from Tombuctoo to Teembo, a distance of 1200 miles. At the age of 17 he was removed from Tombuctoo to Teembo; and at 19 he began to go to war. The king possessed a numerous troop. The statement is confirmed by the best geographer of the age. Malte Brun, who says that this nation, Footah Jalloh, of which Teembo is the capital, possesses sixteen thousand cavalry.

RETIREMENT.

My retirement now became solitude: the former is, I believe, the best state for the mind of man: the latter almost the worst. In complete solitude, the eye wants objects, the heart wants attachments, the understanding wants reciprocation. The character loses its tenderness when it has nothing to love, its firmness when it has none to strengthen it, its sweetness when it has nothing to soothe it, its patience when it meets with no contradictions, its humility when it is surrounded by dependents, and its delicacy in the conversation of the uninformed. Where the intercourse is very unequal, society is somewhat worse than solitude.

I know your domestic propensities: and I know, therefore, that the whole color of your future life will be in a manner determined by the turn of mind of the woman you may marry. Were you to live in the busy haunts of men; were you of any profession, or likely to be engaged in public life, though I should still counsel you to be equally careful in your choice, yet your happiness would not so immediately, so exclusively depend on the individual society of a woman, as that of a retired country gentleman must do. A man of sense, who loves home, and lives at home, requires a wife who can and will be at half the expense of mind necessary for keeping up the cheerful, animated, elegant intercourse which forms so large a portion of the bond of union between intellectual and well bred persons. The *exhibiting*, the *displaying* wife may entertain your company, but it is only the informed, the refined, the cultivated woman who can entertain yourself; and I presume when you marry, you will marry primarily for yourself, and not for your friends: you will want a companion. An artist you may hire.

A correspondent censures the mean unmanly practice of making a butt of old maids. The habit is an unequivocal sign of a vulgar and ill-regulated mind, and is most offensive and revolting to every person of feeling and delicacy. Many of these females who lead single lives have been influenced in their choice by motives equally creditable to their judgment and moral character. A woman may be amiable, accomplished, and admirably suited by nature and education to fulfil the duties of a wife and mother, and yet she may never have been seriously addressed by the man for whom she could feel the attachment and respect without which marriage is a state of insupportable thraldom. It is so much the fashion to look mainly to wealth in the choice of a wife, that very many most excellent woman are neglected, by men who are not aware that an amiable disposition and good principles are the best dowry that a woman can confer upon her husband.

London paper.

A gentleman from Boston, on a visit to his friend in the country, speaking of the times, observed that his wife had lately expended $50 for a habit. His friend replied, "here in the country, we don't allow our wives to get into *such habits*."

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

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On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

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The Campany also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.
ANDREW G. WINSLOW, Sec'y. Nov. 22

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street.
Jan. 17. tf.

NOTICE.

ANY person having business with the subscriber, or who may wish to send him a book or packet, is requested to call on his agent *J. W. A. Brewster*, 193 Washington-st., a little south of the *Old South Church*, Boston, where any desired information and assistance will be given.

J. G. COFFIN.

Brookfield, Mass. Jan. 1829.

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successively occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room.

Dec. 20.

MR. WHITMANS SERMON.

BOWLES & DEARBORN, 50 Washington Street, have just published—"A Discourse on the Limited Influence of the Gospel."—by BERNARD WHITMAN.

BOOKS for SUNDAY SCHOOLS,

JUVENILE LIBRARIES, &c.

THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

The subscribers are publishers of the above series of Books for the society, and will answer any orders for them with promptness.

The following are already published, viz.

Prices	sin	doz	hund.
Vol. 1. The Happy Valley	7	70	500
" 2. Happy Days	6	60	400

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BOWLES & DEARBORN.
50 Washington-street, Boston.

B. & D. continue the publication of their series of Original Books for children and young persons, which are also intended for Sunday Schools and Juvenile Libraries as well as for Juvenile readers in general—Having just made arrangements by which the printing of these Books will be executed at a more cheap rate than heretofore, they will be enabled to make a corresponding reduction in the prices of the Books—they hope to offer them as low as any in the market.

Jan. 10.

WHITMAN'S DISCOURSE.

A Thanksgiving Discourse, on the means of increasing *Public Happness*. By BERNARD WHITMAN. Just published by Bowles & Dearborn, 50 Washington-street. Dec. 20.

THIS day published by FREDERICK T. GRAY Boston, and G. & C. CARVILL New-York, the

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CONTENTS.

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John Wit, alias Von Dorring. Fragments of my Life and Time.

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TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

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